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Journal of a voyage along the coast of China from the province of Canton to Leaou-tung in Mantchou Tartary; 1832–33: *by the Rev.* CHARLES GUTZLAFF.*

JANUARY 14th, we changed our station and came to anchor under an island. The curiosity to see the ship was greater here than at our former place, and being less embarrassed by the presence of the mandarins, we were able to live more quietly and to extend our intercourse with the people. A temple built on the island under which we lay, is very spacious, and presents a real labyrinth. The whole island is picturesque, and appears to have been designedly chosen on this account. We saw here an edict posted up, forbidding the possession of arms on any account, and threatening decapitation to all who dared to disobey this regulation. The priests had for a long time been desirous to get hold of a few christian books, but when they could not obtain them, they almost wept for disappointment;—I had previously landed on the opposite shore, where I was surrounded by multitudes, who did not cease importuning me till they had gotten every book out of my hands. There

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were very few individuals who could not read, so that we may entertain the well-founded hope, that even the smallest tracts will be perused to advantage. We enjoyed the society of the natives very much. Combining intelligence and cordiality, they lost no opportunity of showing their friendship, or of making pointed inquiries. What a field for missionary exertion do they present! Their hearts are open to the impression of truth, and their doors for the reception of its messengers. We humbly trust in the wise government of God, (which can defeat all the restrictive laws of the most crooked policy,) that the doors to these parts will be soon thrown open.

Though it was now winter, and often severe weather, the country to the southwest presented the most attractive views. From a temple, which being imperial had a gilded spire, we used to look down upon the surrounding valleys. With the priest, a very cunning man and a fine pattern of Chinese politeness, I had a very long conversation upon religion. As soon as I touched upon some points which concerned a higher world, he was dumb. As to the religious creed of other nations, he appeared to be a perfect latitudinarian.

On the 17th of January, we got under way for Kin-tang, an island which we had visited in the Lord Amherst. The cold being very piercing, some of our crew died. As the mandarins had previously taken possession of the anchorage in the inner harbor, we took care not to have any thing to do with them. The natives being under the immediate control of their rulers, were rather distrustful; however they recognised me, and had great numbers of diseased people, of whom they requested me to take charge. The state of the poor, and in general of all the common people, is very wretched during the winter. In Europe we have firesides and comfortable rooms; but these miserable beings can neither

afford nor procure fuel. Every shrub is cut up; every root is dug out; and the hills, which in other countries are generally covered with wood, are bare or only planted with a few fir-trees. To supply the want of fire, they carry fire-pots in their hands with a few coals in them. They dress in five or six thick jackets, which are stuffed with cotton and thickened with numerous patches put upon them; indeed, many are only patchwork, but they keep the body warm, and this is all that is required. The Chinese are generally dirty in their habits; and the consequences both of warm clothing and uncleanliness are a great many cutaneous diseases--often very serious when they have become inveterate. It ought to be an object with a missionary who enters this field, to provide himself with large quantities of sulphur and mercurial ointment, and he may be sure to benefit many.

It has always been my anxious desire to give medical help whenever it was practicable. However the sufferers are so numerous that we are able to assist only a very small portion of the number. I should recommend it to a missionary about to enter China, to make himself perfectly acquainted with the diseases of the eye. He cannot be too learned in the ophthalmic science, for ophthalmia is more frequent here than in any other part of the world. This arises from a peculiar, curved structure of the eye, which is generally very small, and often inflamed by inverted eye-lids. Often while dealing out eye-water to a great extent, and successively examining the eye, I have wished to establish a hospital in the centre of the empire, in some place easy of access by sea and by land. I know scarcely one instance of a clever medical man having given himself up to the service of this distant nation, with the view of promoting the glorious gospel and the happiness of his fellow men. There have been several gentlemen both at Macao and Canton, whose praiseworthy endeavors to alleviate

suffering, have been crowned with much success. Yet we want a hospital in the heart of China itself, and we want men who wish to live solely for the cause.

We went farther towards the southern parts of this island, where I began my christian operations, which were attended with ample success. We have walked over many hills, and gone through numerous valleys, carrying in our hands the Sacred Scriptures, which found ready readers. Surely we could not complain of their want of politeness, for all doors were open for us, and when the people reluctantly saw that we would not enter their hovels, they brought tea out to us, forcing us to take some of this beverage.

From this island we shifted our anchorage to Ke-tow point, a head-land on the main. A great many tea plantations are found here, and for the first time we have seen the plant growing wild. This district is cultivated only in the valleys; the mountains furnish a good deal of pasture, but the Chinese keep only as many cattle as are indispensably necessary for the cultivation of the fields.

When I first went on shore, the people seemed distrustful of receiving the word of salvation; some of them hinted that our books merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages. I did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. He was affected with this unexpected kindness, and turning towards me said; "judging from your actions your doctrines must be excellent; therefore I beseech you, give me some of your books: though I myself cannot read, I have children who can."—From this moment the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart to them the knowledge of divine things. In the wide excursions which I took, I

daily witnessed the demand for the word of God. The greatest favor we could bestow upon the natives, was to give them a book, which as a precious relic was treasured up and kept for the perusal of all their acquaintance and friends.

Having remained here seven days, we then departed for other parts of the Chusan group. The weather during this time was generally dark and stormy. Feb. 4th, we arrived at the island Poo-to, lat. 30 deg. 3 min., long. 121 degrees.

At a distance, the island appeared barren and scarcely habitable, but as we approached it, we observed very prominent buildings, and large glittering domes. A temple built on a projecting rock, beneath which the foaming sea dashed, gave us some idea of the genius of its inhabitants, in thus selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some priests of Budha walking along the shore, attracted by the novel sight of a ship. Scarcely had we landed when another party of priests in common garbs and very filthy, hastened down to us, chanting hymns. When some books were offered them, they exclaimed, "praise be to Budha," and eagerly took every volume which I had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and magnificent gate brought us into a large court, which was surrounded with a long row of buildings—not unlike barracks,—but the dwellings of the priests. On entering it, the huge images of Budha and his disciples, the representations of Kwan-yin, the goddess of mercy, and other deformed idols, with the spacious and well adorned halls, exhibit an imposing sight to the foreign spectator. With what feelings ought a missionary to be impressed when he sees so great a nation under the abject control of disgusting idolatry! Whilst walking here, I was strongly reminded of Paul in Athens, when he was

passing among their temples, and saw an altar dedicated "to the unknown God." For here we also found both a small hall and an altar covered with white cloth, allotted to the same purpose. I addressed the priests who followed us in crowds,—for several hundreds belong to this temple; they gave the assent of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most, was a dialogue between *Chang* and *Yuen*, the one a christian, and the other an ignorant heathen. This work of the late, much lamented Dr. Milne, contains very pointed and just remarks, and has always been a favorite book among the Chinese readers.

The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were common-place enough. Though the people seemed to be greatly embarrassed at our unexpected appearance, their apprehensions gradually subsided; meanwhile we had the pleasure of seeing our ship coming to anchor in the roads. Having therefore renewed my stock of books with a larger store, I went again on shore. At this time the demand was much greater, and I was almost overwhelmed by the numbers of priests who ran down upon us. Earnestly begging at least a short tract, of which I had taken great quantities with me, I was very soon stripped of all, and had to refuse numerous applications.

We afterwards followed a paved road, discovering several other small temples, till we came to some large rocks, on which we found several inscriptions hewn in very large letters. One of them stated that China has sages! The excavations were filled with small gilt idols, and superscriptions. On

a sudden we came in sight of a still larger temple with yellow tiles, by which we immediately recognized it as imperial. A bridge very tastefully built over an artificial tank, led to an extensive area paved with quarried stones. Though the same architecture reigned in the structure of this larger building as in the others, we could distinguish a superior taste and a higher finish. The idols were the same, but their votaries were far more numerous; indeed this is the largest temple I have ever seen. The halls being arranged with all the tinsel of idolatry, presented numerous specimens of Chinese art.

These colossal images were made of clay, and tolerably well gilt. There were great drums and large bells in the temple. We were present at the vespers of the priests, which they chaunted in the Pali language, not unlike the Latin service of the Romish church. They held their rosaries in their hands, which rested folded upon their breasts; one of them had a small bell, by the tinkling of which their service was regulated; and they occasionally beat the drum and large bell to rouse Budha to attend to their prayers. The same words were a hundred times repeated. None of the officiating personages showed any interest in the ceremonies, for some were looking around, laughing and joking, whilst others muttered their prayers. The few people who were present, not to attend the worship, but merely to gaze at us, did not seem in the least degree to feel the solemnity of the service. Though we were in a dark hall standing before the largest image of Budha, there was nothing impressive: even our English sailors were disgusted with the scene. Several times I raised my voice to invite all to adore God in spirit and in truth, but the minds of the priests seemed callous, and a mere assent was all which this exhortation produced.—Though the government sometimes decries Budhism as a dangerous doctrine, we saw papers

stuck up, wherein the people were exhorted to repair to these temples in order to propitiate heaven to grant a fertile spring;—and these exhortations were issued by the emperor himself. What inconsistency!

This temple was built during the time of the *Leang* dynasty, several centuries ago, (about A. D. 550,) but it has undergone great repairs; and both under the last and present dynasties has enjoyed the imperial patronage. It was erected to emblazon the glorious deeds of the goddess of mercy, who is said to have honored this spot with her presence. On the island are two large, and sixty small temples, which are all built in the same style, and the idol of Kwan-yin holds a prominent station among her competitors. We were told, that upon a spot not exceeding twelve square miles, (for this appears to be the extent of the island,) 2000 priests were living. No females are allowed to live on the island, nor are any laymen suffered to reside here, unless they be in the service of the priests. To maintain this numerous train of idlers, lands on the opposite island have been allotted for their use, which they farm out; but as this is still inadequate, they go upon begging expeditions not only into the surrounding provinces, but even as far as Siam. From its being a place of pilgrimage also the priests derive great profits. Many rich persons, and especially successful captains, repair thither to express their gratitude and spend their money in this delightful spot. For this reason the priests have large halls and keep a regular establishment, though they themselves live on a very sparing diet. We never saw them use any meat; few are decently dressed; and the greater part are very ignorant, even respecting their own tenets. We saw many young fine-looking children, whom they had bought to initiate them early into the mysteries of Budhism. They complained bitterly of the utter decay of their establishment, and

were anxious to obtain from us some gift. To every person who visits this island, it appears at first like a fairy land, so romantic is every thing which meets the eye. Those large inscriptions hewn in solid granite, the many temples which appear in every direction, the highly picturesque scenery itself, with its many-peaked, riven, and detached rocks, and above all a stately mausoleum, the largest which I have ever seen, containing the bones and ashes of thousands of priests—quite bewilder the imagination.

After having examined all the localities, we endeavored to promulgate the doctrines of the gospel. Poo-to being a rendezvous for a numerous fleet of boats, gave us great facility in sending books to all the adjacent places. Nor were the people very slow in examining us and our books. When their minds were satisfied upon the subject, they became excessively clamorous for Christian books. At first I had brought my stores on shore, but finding that the great crowds bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore. They now waded and even swam in order to get near me, and carried off in triumph the precious gift. Thousands and thousands of books have thus been scattered, not in this place only, but they have found their way into the provinces, for some persons took them purposely for importation. He who oversees and directs all, will send these harbingers of salvation with eagle-swiftness to all parts.

In order to satisfy my mind respecting founding a depository for scriptures and tracts in one of the temples, I took my station in the great hall which leads into the large temple. At this time I had taken the precaution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent, they

behaved politely, and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms!

Thus we passed many days here, and the demand for the word of God, not indeed *as such*, but as being a new doctrine, increased daily more and more. We afterwards visited several other islands belonging to the Chusan group, which teemed with inhabitants. There are less obstacles here to the promotion of the gospel than in many islands in the Pacific. They are far more populous, and their inhabitants are very thriving people, noways deficient in natural understanding. English vessels visited them occasionally, during the last century, but they have never been accurately known by any European navigator; therefore we took the trouble to explore them as far as circumstances would permit. The great Chusan has high towering hills, and splendid fertile vallies, some of which are alluvial ground. There are perhaps one million of inhabitants. Besides other places on its coast, we visited Sin-kea-mun, a fishing village, with a harbor sheltered from all winds—but the very seat of iniquity. The natives here crowded on board; they wanted books, and insisted upon having them; my great stock being almost exhausted, they offered money and besought me not to send them empty handed away. On one occasion I had taken some on shore; several sailors acted as my safe-guard, to prevent my being overpowered by the crowd. We ran for a long distance to escape their importunity, but finally they overtook us and I was literally plundered. Those who gained their point, returned shouting, whilst the others left me with a saddened heart, and uttering reproaches that I had not duly provided for their wants. For days I have been solicited, but I could not satisfy the craving desire. I promised to return with a larger supply, and hope that God will permit me to re-enter this sphere.

After staying a considerable time on the coast of Seang-shan, on the main, we reached Shih-poo in lat. 29 degrees 2 minutes, on the first of April. I can scarcely do justice to this place, delightfully situated as it is at the bottom of a bason, having one of the best harbors in the world, entirely formed by the hand of God. Hitherto the weather had been very boisterous and cold, a thick mist filling the air. We had been weeks without seeing the sun; even in March, and in this latitude, we had storms. But now the spring was approaching, the wheat fields stood in the blade, and the blossoms of the peach-trees perfumed the air. To ramble at such a season surrounded by such scenery is true enjoyment, and draws the heart powerfully towards the almighty God. The mandarins had now given up the principle of disturbing us from mere jealousy, and they will perhaps never try to interfere with us any more. So fruitless have been all their attempts to deter us from any intercourse with the natives, that the more they strove to effect their purpose, the more we gained our point, and the readier we were received by the natives.

We delayed some time on the coast of Fuhkeen. We arrived at a time of general scarcity; the greater part of the people were living upon sweet potatoes, dried and ground; for the revolution, or rather rebellion, in Formosa, had prevented the grain-junks from bringing them the customary supplies from that island. Some of the poor peasants lived upon the ears of the green wheat, roasted and boiled like rice. This scarcity had given rise to piracy and highway robbery. We spent some time in a village inhabited by pirates, but received no injury. Notwithstanding all these disasters, the Fuhkeen men are the same enterprising class which they have been for centuries, engrossing all the trade of the coast. We look for the time, when they will be brought to the obe-

dience of the gospel, and become the medium of communication with all parts of China. I had here also an opportunity of scattering the light of divine truth, though on a smaller scale, for we staid only a short time.

In our excursions we examined Kin-mun, a large island to the north of Amoy harbor. Here were immense rocks piled upon each other, just as though done by human hands. Though very sterile, it has at least 50,000 inhabitants, who are enterprising merchants or sailors. Several places of considerable importance we may be said to have discovered, for they are not known to any European else, nor were they ever visited by Europeans, if we except Jesuits. As it is not my intention to give any geographical sketches, I refrain from enumerating them. However as our commercial relations are at the present moment on such a basis as to warrant a continuation of the trade all along the coast, we hope that this may tend ultimately to the introduction of the gospel, for which many doors are opened.—Millions of Bibles and tracts will be needed to supply the wants of this people. God who in his mercy has thrown down the wall of national separation, will carry on the work. We look up to the ever blessed Redeemer to whom China with all its millions is given: in the faithfulness of his promises, we anticipate the glorious day of a general conversion, and are willing to do our utmost in order to promote the great work.

After a voyage of six months and nine days, we reached Lintin, near Macao, on the 29th of April. Praised be God for all his mercies and deliverances during such a perilous voyage!

NOTE. Some further account of the island of *Poo-to* will be given in a future number, in a paper on Budhism.

PENAL LAWS OF CHINA.

The Chinese government is divided into several distinct, though not altogether independent, departments. Of these, the six tribunals,—namely (1.) the *le-poo*, or that of civil office; (2.) the *hoo-poo*, or that of revenue; (3.) the *le-poo*, that of rites; (4.) the *ping-poo*, that of war; (5.) the *hing-poo*, that of punishments; and (6) the *kung-poo*, or tribunal of public works,—are the most important, and correspond to the six last of the seven divisions of the penal laws. The first division, containing general laws, or preliminary regulations, we have already noticed; and will now proceed to the next division.

II. Civil laws. These refer to the administration of the civil government, and are divided into two books; the first is headed "system of government," and the second, "conduct of magistrates."

Concerning *hereditary succession*, the first topic under the first of these two subdivisions, the law is, that every officer, whose rank and title are hereditary, shall be succeeded in them by his principal wife's eldest son, or by his legal representative; if such son and his representative are deceased or incapacitated to succeed, the son next in age or his representative shall be called to the succession; and if there are no such sons or representatives, the sons of the other wives and their legal representatives shall, according to seniority, be entitled to the succession.—But whoever enters on the succession to an hereditary dignity in violation of the order prescribed by this law, shall

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be punished for such offence with one hundred blows and three years banishment.—None of the hereditary dignities which existed previous to the Mantchou Tartar conquest, appear to have been recognized by the present government, excepting only that which is attached to the family of Confucius, "whose real or supposed descendants are at this day distinguished with peculiar titles of honor, and maintained at the public expense.

If any civil officers, who have not distinguished themselves by extraordinary services to the state, *are recommended* to the consideration of the emperor, as deserving the highest hereditary honors, such officers and those who recommend them, shall suffer death: those however, who are recommended to such honors in consequence of their being the lineal descendants of officers who have averted national calamities, protected the empire, and contributed to the establishment of the imperial family, shall be free from any liability to the penalties of this law.

The *appointment and removal* of officers depend on the authority of the emperor. If any great officer of state presumes to confer any appointment on his own authority, he shall suffer death by being beheaded. Notwithstanding this law, the governors of the provinces are constantly in the habit of filling vacancies in the inferior offices; but this is always done by virtue of authority supposed to be conferred by the emperor, and is generally stated to be only *ad interim*, until his majesty's pleasure is known.—In every public office or tribunal, whether at court or in the provinces, the number of officers, clerks, and attendants to be employed, is established by law. Nevertheless, "when necessary," officers of government may *hire* persons to assist in collecting the duties, or in completing the registers of the people."

Officers of government are *prohibited from leaving their respective stations*, except on account of

sickness, or upon public service, and shall be punished with forty blows for every breach of this law. They are limited in the time of entering on the duties of any office to which they may have been appointed; and a single day's unnecessary delay subjects them to the bamboo. Officers who do not present themselves at court, or at head-quarters, or after leave of absence do not return in due time, are also liable to the bamboo.

All *irregular interference of superiors* with subordinate magistrates is strictly interdicted. Nevertheless, in all serious criminal or intricate revenue cases, "in which interference or consultation is requisite," it shall be lawful to summon the attendance of the members of the inferior tribunals.—In order to show how far the inferior tribunals are connected with, and subject to, the authority of their respective superiors, the translator has appended to his work "the official reports of some remarkable legal proceedings." Our limits forbid us to quote from these; and we add on this point only a single remark, and in his own words:—"as the investigation of all capital cases must pass through every step, from the tribunal of the lowest magistrate, to the throne of the emperor; and as there is, generally speaking, a right of appeal through the same channel in all cases, whether civil or criminal, partiality and injustice could, according to such a system, scarcely ever escape detection and punishment, if the interference of superior magistrates, did not, whenever it takes place, [which is not unfrequent,] render the appeal hopeless, and the repetition of the investigation nugatory."

All persons who engage in *cabals and state intrigues*, shall be beheaded, and their wives and children shall become slaves, and their fortunes shall be confiscated.—Any combination between officers in the provinces and those at court in the

immediate attendance on his majesty, the object of which may be, either the betraying of the secrets of the state, unwarrantable pretensions to offices of power and emolument, or joint addresses to the sovereign for private and unlawful purposes, shall subject all the parties guilty of such an offense, to suffer death, and their wives and children to perpetual banishment.

All officers and others in the employ of government, are required to make themselves perfect in the *knowledge of the laws*, so as to be able to explain clearly their meaning and intent, and to superintend and ensure their execution. At the close of every year they must all undergo an examination; and if they are found deficient in knowledge of the laws, they shall forfeit one month's salary when holding official, and receive forty blows when holding any of the inferior, stations. And all private individuals, whatever may be their calling, "who are found capable of explaining the nature, and comprehending the objects of the laws, shall receive pardon in all cases of offenses resulting purely from accident, or imputable to them only from the guilt of others, provided it be the first offense, and not implicated with any act of treason or rebellion."

Those who delay or neglect to execute orders of government, who destroy and discard edicts and seals of office, fail to report to their superiors, or are guilty of errors and informalites in their public documents, together with all those who are convicted of altering any official dispatch, or of using official seals, or of neglecting to use them, according to the established regulations of the empire, are liable to the "appropriate penalties" of the law.—No part of the penal laws is better devised than this, which is intended to regulate the *conduct of magistrates*,—the rules are good, but in practice they are almost entirely neglected.

III. Fiscal laws. This division in the original, which has been closely followed in the translation, is divided into about eighty sections; several of these, however, refer to the same general subject.

The laws concerning the *enrollment of the people* are very plain and definite. All persons whatever shall be registered according to their respective professions or vocations, whether civil or military, whether post-men, artisans, physicians, astrologers, laborers, musicians, or of any other denomination whatever. When a family has omitted to make any entry whatever in the public register, the master thereof, if possessing lands chargeable with contributions to the revenue, shall be punished with one hundred blows; but if he possess no such property, with eighty blows only. When any master of a family, has among his household, strangers who constitute, in fact, a distinct family, but omits to make a corresponding entry in the public register, or registers them as members of his own family, he shall be punished with one hundred blows if such strangers possess taxable property, and with eighty blows if they do not possess such property; and if the person harbored is not a stranger, but a relative, possessing a separate establishment, the punishment of the master so offending, shall be less than as aforesaid, by two degrees, and the person harbored shall be liable to the same punishment. In all these cases the register is to be immediately corrected. Children are to be entered on the public register at the age of four years; but the period of liability to public service, is between sixteen and sixty.—In all the districts of the empire, one hundred families shall form a division, in order to provide a head and ten assessors, whose duty it is to oversee and assist in the performance of all public duties. These are to be chosen from among the most respectable men in the district, persons of mature

age, but who have never held any civil or military employment, nor been convicted of any crime. These "elders" must see that all the families in their respective divisions have been registered, and failure in doing this exposes them to the bamboo. The returns of population are to be made annually.

We will notice in this connection the *rule of succession and inheritance;* but the laws of marriage, which have a place in this division of the code, will be reserved and form a part of a separate article at another time.—The eldest son of the principal wife, as in the case of "hereditary dignities," comes first in the *succession;* and after him the other sons or representatives according to seniority. A man who has no male issue shall choose one from among those of the same surname, who is known to be descended from the same ancestors, beginning with his father's issue, next with his relations of the first degree, then those of the second, then those of the third, and last with those of the fourth degree; on failure of these, he is at liberty to choose whomsoever he may prefer among those of the same surname; and if afterwards a son is born, he and the adopted child shall participate equally in the family property. But no heir can be chosen to supply the place of a son of the first wife, before she has completed her fiftieth year.

The regulations concerning the *land-tax* constitute a very important branch of the fiscal laws of China. Whether the tenure by which the land is in general held, is of the nature of a freehold, and vested in the landholder without limitation or control, or whether the sovereign is, in fact, the exclusive proprietor of the soil, while the nominal land-holder is no more than the steward of his master, is a question which our translator has discussed with his usual ability. The truth, he thinks, in this case, lies between the two extremes. It is well known that several of the richest merchants

in Canton have considerable landed possessions, which they esteem as the most secure, if not the most important portion of their property. The ordinary contribution of the landholder to the revenue is supposed *not to exceed one tenth of the produce*, a proportion which leaves enough in his hands, to enable him to reserve a considerable income to himself, after discharging the wages of the laborers, and the interest of the capital employed in the cultivation of his property. "It is chiefly upon this income that all the superannuated, superseded, and unemployed officers of government; all merchants retired from, and no longer engaged in business; all those Tartar families who hold their property in China under a species of feudal vassalage; and, lastly, all farmers and others not actually laboring agriculturists, must be supposed to subsist. As there are no public funds in China, the purchase of land is the chief, if not the only mode of rendering capital productive with certainty and regularity, and free from the anxiety and risk of commercial adventure."

On the other hand, it appears from the penal code itself, "that the proprietorship of the landholder is of a very qualified nature, and subject to a degree of interference and control on the part of government, not known or endured under the most despotic of the governments of Europe." By one section of the law, the proprietor of land seems to be almost entirely restricted from disposing of it by *will;* by another, it appears that the inheritors must share it amongst them in certain established proportions. Those lands are forfeited, which the proprietors do not enter on the public register, acknowledging themselves responsible for the payment of taxes upon them; and in some cases lands seem to be liable to forfeiture, "merely because they are not cultivated when capable of being so." It appears very evident from the whole tenor of the laws, as well as from other considerations,

that the Chinese government feels no small solicitude in providing for the *necessary* wants of the people. And on this account, as well as for raising a revenue, they endeavor to secure the cultivation of all the lands in the empire, and have framed their laws accordingly. Whoever neglects to cultivate his lands or to pay his taxes, exposes himself to punishment.

The *taxes are paid both in money and kind.* According to the regulations concerning *coinage*, there are founderies and mints, where the metal is prepared and cast, and also store-houses in which the coin is deposited, until required for public service. The quantity of metal coined in the former, and the periods of its issue from the latter, are fixed by the board of revenue, "in order that the successive supplies of coin for the use of the people may correspond with their wants, and be regulated according to the market-prices of gold, silver, grain, and other articles in general use and consumption." In no private dwelling of any soldier or citizen shall any utensils of copper be used, except mirrors, military arms, bells, and articles especially consecrated to religious purposes. Whatever quantity any individual may have in excess, he is permitted to sell to government, and at a fixed rate. And whoever buys or sells copper clandestinely, or conceals the same in his house, shall be punished with the bamboo.

On account of the inconvenience which would attend the payment of large sums in their coin, of which they have only one kind, (the *le*, or "cash,") and as paper currency is not in use, ingots of silver, of one and of ten Chinese ounces (*leangs* or taels) weight, are used in payments to government. Gold is also used.—Whoever has the charge of collecting or receiving money due to government, "shall be answerable for the delivery of the same in no other than perfectly pure bullion, whether gold or silver."—The regulations concerning the receipt

and issues of public stores, are too numerous, and unimportant to be enumerated here. Suffice it to remark, that the whole impost on the summer harvest must be paid before the end of the 7th moon, and that on the autumnal harvest, by the end of the 12th moon.—The total amount of the revenue collected in the Chinese empire is said to be about *sixty-six* millions of pounds sterling, annually; of which only twelve are remitted to Peking, while fifty-four are retained in the provinces. These sums, says Sir George, are probably not far from the truth; though on such a subject the accuracy of the information must be in some degree questionable.

Duties on salt form a considerable branch of the revenue. This trade is a monopoly, and throughout the empire is carried on by a limited number of merchants, who are licensed by government, and whose proceedings are under the inspection and control of officers especially appointed to that service. These merchants are usually rich and respectable. The laws which regulate the trade are very specific, as well as rigorous; and those who violate them are subject to heavy penalties. There are duties also levied on *tea*, and various other articles for "the home consumption." In short, all merchants who defraud the revenue, "by not duly contributing the amount of the rated and established duties on their merchandize, shall be punished with fifty blows, and forfeit to government half the value of the goods smuggled; three-tenths of such forfeiture shall be given to the informer, but no such reward shall be allowed, when the smuggled goods are discovered and ascertained by the regular officer on duty. Whoever conveys goods through a barrier or custom-house station, without taking out the regular permit, shall be liable to all the ordinary penalties of smuggling. All large trading vessels also, which navigate the seas, shall on reaching their destined port, deliver

to the officers of the custom-house, "a full and true manifest of all the merchandize on board," that the duties payable thereon may be duly assessed and paid.—All duties must be paid to government within the year in which they are due.

Private property likewise comes under the cognizance of government. "Whoever lends his money or other property of value, in order to derive profit from such transaction, shall be limited to the receipt of an interest on the amount or value of the loan, at the rate of *three per cent. per month.*" —This is considerably above the ordinary rate of interest in this part of the country. To lend upon pledges, is also a very frequent practice in China. Shops of money-lenders, where deposits may be made of any kind of personal property, are extremely numerous in all parts of the empire, and, in general, upon a scale of greater respectability than establishments of a similar nature in Europe!

Sales, markets, and manufactures are the last topics treated of in this division of the penal code. In every city, public market, and sea-port, where licensed agents are stationed by government, it shall be the duty of such agents to keep an official register of all the ships and merchants that successively arrive, describing their real names and references, and also the marks, numbers, quantity and quality of goods brought to the market; whoever transgresses this law shall receive sixty blows, and be expelled from the service. All unfair traders "shall be severely punished; and whoever procures or makes use of *false weights, measures, and scales,* shall receive sixty blows. If a private individual *manufactures* any article for sale, which is not as strong, and durable, and genuine, as it is professed to be, or if he prepares and sells any silks or other stuffs of a thinner or slighter texture and quality, narrower or shorter, than the customary standard, he shall be punished with fifty blows.

IV. Ritual laws. The emperor, and his great officers of government, are the only persons who are allowed to offer the great sacrifices, and perform the sacred rites of the celestial empire. The monarch himself is the high priest of the nation; and his vassals are the ministers who do his will, and aid in the politico-religious services of the state. But the *priests*, properly so called, and the *people*, both soldiers and citizens, are forbidden to participate in the highest religious solemnities of the nation.

All those officers whose duty it is to superintend and aid in the *imperial sacrificial rites*, must prepare themselves for every such occasion by abstinence; and whoever either by eating or drinking, by listening to music or retiring to the apartments of his wives and concubines, by mourning for the dead or visiting the sick, by taking cognizance of capital offenses or by partaking of public feasts, fails so to do, shall forfeit one month's salary. And whoever neglects duly to prepare the animals, precious stones, silks, and grain for the grand sacrifices shall receive one hundred blows. And whoever destroys or damages, whether intentionally or not, the altars, mounds, or terraces consecrated to the sacred rites, shall receive one hundred blows, and be perpetually banished.—In all the provincial cities of the first, second, and third order, the local genii, the genii of the hills, the rivers, the winds, the clouds, and of the lightnings, also the ancient holy emperors, enlightened kings, faithful ministers, and illustrious sages, shall be honored "by oblations and other holy rites."

The *sepulchral monuments* of ancient emperors and princes, and the tombs of saints, sages, faithful ministers, and other illustrious individuals, shall be carefully preserved; and no person shall presume, on pain of receiving eighty blows, to feed cattle, cut wood, or to guide the plough, in the places where the remains of such distinguished personages are deposited.

The laws respecting *unlicensed forms of worship*, magicians, leaders of sects, and teachers of false doctrines, we quote entire.

If any private family performs the ceremony of the adoration of heaven and the north star, burning incense for that purpose during the night, lighting the lamps of heaven, and also seven lamps to the north star, it shall be deemed a profanation of these sacred rites, and derogatory to the celestial spirits; the parties concerned therein shall accordingly be punished with eighty blows.—When the wives or daughters are guilty of these offenses, the husbands and fathers shall be held responsible.

If the priests of *Foe*, and *Tao-sse*, after burning incense and preparing an oblation, *imitate the sacred imperial rites*, they also shall be punished as aforsaid, and moreover be expelled from the order of priesthood.—If any officers of government, soldiers, or citizens, permit the females belonging to their families to go abroad to the temples of priests, in order to burn incense in token of worship, they shall be punished with forty blows; but when widows, or other women not under the guardianship of men, commit the same offense, the punishment shall fall on themselves.—The superior of the temple, and the porter at the gate, shall also be equally punished for admitting them.

Magicians, who raise evil spirits by means of magical books, and dire imprecations, *leaders of corrupt and impious sects*, and members of all superstitious associations in general, whether denominating themselves *Mi-le-fo* or *Pe-lien-kiao*, or in any other manner distinguished, all of them offend against the laws, by their wicked and diabolical practices and doctrines. When such persons, having in their possession concealed images of their worship, burn incense in honor of them, and when they assemble their followers by night in order to instruct them in their doctrines, and by pretended powers and notices endeavor to inveigle and mislead the multitude, the principal in the commission of such offenses shall be *strangled*, after remaining in prison the usual period, and the accessaries shall severally receive one hundred blows, and be perpetually banished to the distance of three thousand *lee*.

If at any time the people, whether soldiers or citizens, dress and ornament their idols, and after accompanying them tumultuously with drums and gongs, perform oblations and other sacred rites to their honor, the leader or instigator of such meetings shall be punished with one hundred blows.

If the head inhabitant of the district, when privy to such unlawful meetings, does not give information to government, he shall be punished with forty blows.—The penalties of this law shall not however be so construed as to interrupt the regular and customary meetings of the people, to invoke the terrestrial spirits in spring, and to return thanks to them in autumn.

"The christian sect," remarks the translator, "is in this code entirely passed over in silence." In clauses added since the translation was made, the *Se-yang-jin* and the *teen-choo-keaou* are noticed. Our limits forbid us here to enter on the discussion of this subject; but we purpose soon to recur to it again, and will then lay before our readers all the information, worthy of notice, which we can command.—Several sections concerning sundry "*miscellaneous observances*," close this division of the code. Medicines and provisions, equipage and furniture, are to be well chosen and duly provided for his majesty.—Private individuals are prohibited from keeping in their possession, celestial images, astrological books, and books for calculating fortunes, and so forth.—The houses, apartments, carriages, dress, furniture, and other articles used by the officers of government, and by the people in general, shall be comformable to the established rules and gradations. "Priests of *Foe** or *Tao-sse*," must visit their parents, sacrifice to their ancestors, and mourn for their relations "in the same manner as is by law required from the people in general."—The celestial bodies and phenomena must all be carefully observed and noted. Conjurers and fortune-tellers must not frequent the houses of any civil or military officers, under pretence of prophesying to them future events; this law shall not however be understood to prevent them from telling the fortunes and casting the nativities of individuals, by the stars, in the usual manner.—Such are the ritual laws of China!

* In the Asiatic Journal, this word has been frequently written *Fo-hi* or *Fuh-he*. The Editor of that work referring (in No. xxxiv, for Oct. 1832, p. 99,) to a correction of this *error*, which was pointed out to him in the Canton Register, remarks that "this '*new and unfounded expression*,' whether correct or not, is as commonly used as that of *Budha priests*. It occurs, for example, repeatedly, in Sir George Staunton's translation of the code of China, in the text as well as the notes."—*Fuh-he*, the name of an ancient emperor, the supposed founder of the Chinese empire, may be, for aught we know, "as commonly used as *Budha priests;*" but it is never applied, when used correctly, to those priests themselves. Sir George writes not Fo-hi but *Foe*,—the old orthography of Fuh, which is the Chinese abbreviation of Fuh-too, or Budha.

MISCELLANIES.

Remarks on the history and chronology of China, from the earliest ages down to the present time. By Philosinensis.

IT is a trite remark, that in no country of Europe, or of the whole globe, is there so much sameness to be found as in China. Observe the physiognomy, the character, and the institutions of the people, and you find only a slight difference between the inhabitants of the several provinces. View their cities, houses, temples, and public courts, and how little do they differ from each other, though separate in distance more than a thousand miles. The diversities in the Chinese dress, and in their whole mode of life, are indeed so slight as to be almost imperceptible to a stranger, who on seeing them for the first time, can scarcely distinguish an inhabitant of Peking from a native of Canton. This uniformity pervades also their whole literature; the Chinese thoughts are *stereotyped* in their classics, and the learned individual or author merely gives a new edition.

When we consult their *history*, we meet with the same barrenness of ideas, arising from their uniformity in all ages. The history of the nation is involved in that of the emperor;—he is the sole agent; and the nation is the engine, which is set in motion at the pleasure of the autocrat or his ministers. A mere panegyric, or a modified censure, which implies a partial praise, is all which we find in the records concerning the lives of the emperors. *Yaou* and *Shun*, the celebrated emperors of antiquity, so frequently mentioned in their annals, are held up as examples worthy of imitation; and the emperor whom the modern historians would praise, is exhibited as the rival of their virtues. But when profligacy and tyranny meet with just retribution, and the nation shakes off the hateful yoke, and murders the oppressor, these historians exercise all their skill in portraying a monster of the infernal regions, a prodigy of worthlessness and cruelty. They can seldom preserve the "due medium" which Confucius so frequently recommended; for they scarcely ever dare to represent the glaring faults of those emperors whose good qualities overbalance their palpable defects. Hence arises the great veneration and the more than divine homage which the nation pays to the "son of heaven," the personified celestial virtue, whose paternal care and compassion extend beyond the "four seas," and comprehend all

nations. These notions have even reached Europe; and many learned men, after perusing the historical panegyrics of Du Halde, and of others, consider the Chinese government the most excellent and glorious which ever existed, or which now exists, on the globe. And even now, if we regard merely the edicts of this common political and tender father, we are induced to believe that China can boast the only patriarchal government which has survived the wreck of time, and which continues to lavish its divine blessings on the millions of its children. But these historical and political delusions vanish before a scrutinizing eye; and we see in this universal father of mankind, nothing but a despot, who tramples on the laws of the country, and keeps the nation in iron bondage.

The great mass of historians were mere adulators, and if there has been an honorable exception, his voice was either suppressed, or uttered only to late posterity, when another dynasty filled the throne. They were however privileged and imperial writers, charged with the office of duly representing the actions of their sovereign—without the varnish of flattery—as an example to posterity. No nation boasts so long a series of historians and of history. The unchangeable nature of the Chinese written language, is well adapted to preserve the relations of events, to all generations, down to the last day. Their historical details received no borrowed aid from foreign nations; they had no Thucydides or Tacitus as models, but wrote in their own original way. Ignorant of other nations, they confined themselves to their own country, and mentioned the "barbarians" only as they came in contact with them. As they constitute so great a portion of the inhabitants of the globe, their history on this account, notwithstanding all its defects, is very valuable. It will also be worthy of our consideration to investigate the means by which so immense a mass of people has been kept together, whilst every other nation, with very few exceptions, has dwindled to nothing, or lost its nationality under the influence of foreign conquerors. A study of this history will furnish us the means to become intimately acquainted with the Chinese character, and with the leading principles of the celestial government. Here existed a state without the aid of classic lore; here it was overthrown, but never annihilated, and withstands to this day the inroads of all-destroying time. The Chinese empire is in this respect peerless. Whilst the Babylonian, Persian, Grecian, Roman, and other monarchies now exist only in the records of history; China, though the contemporary of them all, is still in vigor, and was never so great in extent of territory as at the present moment.

What a prospect does it present in a religious point of view! All, even the most savage nations, have undergone great changes by the introduction of new creeds. Exterminating wars have swept the western parts of Asia, have desolated Europe,

and even raged in America; but China, though it has partially adopted one foreign superstition, has never been stirred by its influence to blood-shed. Southern Asia may have been enveloped in metaphysical darkness, have sunk under the burden of myriads of deities, and made degrading and abominable superstitions the sole object of life.—China has naturalized innumerable idols, but always viewed them as mere auxiliaries in the phalanx of political institutions, and in the common business of life. We read of no legislative priests here, who subvert old customs to establish their own systems on their ruins. Every religion is modelled after the state, moulded into the laws of rites, and adapted to the religious indifference of the people. Even popery, which never yields to popular opinion, is here reduced to the necessity of allowing idolatrous practices, arising from the peculiar constitution of the country. No bulls of excommunication from the pope can entirely do away the evil; the Chinese remain Chinese, even when bigoted papists. True, pure christianity, which with its celestial power subdues the fiercest barbarians, has never entered China, to contest the palm of victory with rites established in times immemorial. Whilst the altars of polished heathens are subverted, the cross planted in their stead, and the gospel proves victorious wherever it is preached, China is not visited from on high, and remains in a state of religious apathy. To other nations, unimportant when compared with the vast multitudes of this, the Gospel is sent,—the word of life preached, while China abides in idolatry, and scarcely knows the name of the Redeemer.—The ways of Providence are mysterious, and in nothing more so than as it regards China; but let us adore where we cannot comprehend, till eternity unfold to us the mystery. Let us however cherish the hope, that in these latter days, the glory of the Saviour will be revealed to all flesh, and his name be adored by all the millions of this empire. When God lays his hand upon them, human customs crumble into dust, how deeply and how long soever cherished.

Mohammedanism, which in the spring-tide of its youth inundated so great a portion of Asia, Africa, and even of Europe, was arrested in its progress on the frontiers of China. Timur, the all-conquering Tamur, was snatched away by death, when on the eve of invading China, and proclaiming, by the sword, the law of the prophet. Comparatively few Mussulmen are to be found here, and of them, although the unity of the Deity is the most prominent point of their creed, there is not one who does not participate in idolatrous rites.

We have only touched upon a few topics, which may engage the future writer of a Chinese history. Such a work is greatly needed at the present moment; could it be composed with the skilful hand of a Tacitus, and written in the pleasing style of a Robertson, it would excite a livelier interest in behalf of China. There are abundant materials; but they require

a man of unbiased mind, and conversant with Chinese manners and language, to make the proper selections and arrangement. We cannot expect that the attention of Europeans will be attracted to this country, unless we endeavor to give China that consideration in the scale of nations, which she deserves. To stimulate those who are competent to the task, these lines are written, and we expect not to plead in vain.—The history itself might be treated in the Chinese way, of periods, which comprise the time each successive dynasty reigned; or, in a more extensive view of ancient, middle, and modern history. As we ought to conform ourselves to the taste of western writers, the latter mode is preferable.

Ancient history might extend from the creation of the world to the extinction of the latter *Han* dynasty, and of the Sankwo, or Three states, which suceeeded it, A. D. 279.

Like all histories of those remote times, this is composed of fables, interwoven with a great deal of truth, or modelled according to the course of events in later ages. There is only one record—the Mosaic—unsullied by the plagiarism of mythological ingenuity; all others are more or less tinctured with the absurdities of fiction. The Chinese are less extravagant in this than the Hindoos, the western Asiatics, Greeks, and Egyptians; and, in that prosaic way which is characteristic of the nation, they described what they received as traditions, or imagined to have taken place. Even in the records of this distant country, under all the rubbish in which they are buried, we observe, a resemblance to the details of the Mosaic revelation. To reconcile all the discrepancies would indeed be a fruitless attempt, for how can we find the clue to these variations? But we shall arrive near the truth, if receiving implicitly the genuine account drawn up by an unerring hand, we regard it as the touchstone by which to try all historical veracity. We are fully aware that repeated attempts to remove these discrepancies have proved abortive;—and though the infidel may exult at the differences both in chronology and history, yet these differences upon closer inspection are after all comparatively small, yea less puzzling than the details of many events which have transpired in our own times.

The first question which arises, when we are informed that China Proper has a population of 360 millions, is—from whence did so numerous a people spring? None of all the nations which have successively flourished, has ever numbered such immense multitudes. Did we observe in the features of the Chinese any great variety, we might imagine that several tribes of central Asia, or of the Caucasian race, had left their homes and emigrated to these eastern and more fertile lands; that centuries had amalgamated them, and they had become one nation. If this was the fact, it must have been at a very early period; for at the present moment no trace of their national

individuality remains. There is the most striking uniformity in the countenances of all the millions of Chinese, whether living near the great Wall, or on the frontiers of Burmah and Cochinchina. Even climate, that sovereign distinguisher of our race, exercises only a partial influence upon their frame and color. We may assert positively, that no nation in the world can boast an equal similitude of features and form. What a variety of countenance, shade of hair, color and formation of the eye, stature, &c, do we meet in Europe amongst the same nation; even in Hindostan this is striking. But China is the same in every thing; a slight diversity in the general cast of countenance scarcely perceptible, or something as extraordinary, constitutes the only variety.

It would therefore be natural to consider the whole Chinese race as descended from one ancestor, and not like other Asiatic nations, composed of different tribes. That all the different tribes of the whole human race meet in Adam, is an historical fact, which defies the scruples and arguments of the sceptic; and as Christ, himself the truth,—declared this,—it would be the greatest impiety to doubt what all nations either acknowledge or imply. Even in the Chinese history of those remote times, we can trace a faint resemblance to the Biblical record.

The Chinese annals before the flood, seem entirely interwoven with maxims of state policy, the result of subsequent experience and long research, during the reigns of many successive emperors. But the historians have herein fallen into a great error. In following up the course of events to their source, and discovering the meandering rivulets which meet from different directions, and contribute their share to enlarge the river, all at once we find the river itself without springs or branches. To see therefore already an Emperor, without being informed from whence the empire and people originated,—is carrying historical fiction, inference, and accommodation rather too far. But had they stopped here it would be well, yet they go much further. There is even a regular code of laws issued by the principal emperor; the government is so regulated as to serve as a model for all ages; medicine is studied in an academy; anatomy explained; music improved; and the problems of mathematics, and theorems of astronomy solved and demonstrated, so that a regular cycle and Calendar can be introduced.

Now to be told that all this was done by the antediluvians sounds rather strangely; to say the least, it is dressing ancient simplicity in the garb of modern improvement, in defiance of the laws of experience and nature, which constitute time the nurse of improvement. The historical veracity of the earliest Chinese annals is therefore as dubious, as the mythological accounts of other nations respecting the golden age; truth is commingled with all these tales, yet none but a master spirit

can find, amidst all this rubbish, the materials for drawing a true picture. To obviate every misunderstanding, however, which might arise from these remarks, we express our firm conviction that the human family subsequent to the fall, possessed a vigorous understanding, and were able to invent not only those things indispensably necessary for their existence, but even to cultivate arts, in order to render life agreeable. Yet the tendency of their inventions surely differed widely from ours, as the external causes which gave rise to invention were not the same. It is a fundamental error of some historians to describe our first ancestors as rude and brutish, like the savages of New Zealand or New Holland, whose minds are obscured and debased, by the operation of the common tendency of the human heart to degenerate. Writers of this description might learn a lesson from the Chinese; who, however, go to the opposite extreme. Man, the crown of creation, bearing upon his front the image of God, though greatly clouded, is still ennobled by it, and can claim the highest intelligence as his peculiar prerogative. The degeneracy of his posterity, and their becoming even like brutes, proves nothing against this assertion.

To the disappointment of unbelievers, an account of the deluge is found in the Chinese annals, and the time of this great event differs very little from that assigned to it by the scriptural chronology. The error of the historians, in dating the reign of the succeeding emperors from this great catastrophe, without informing us how the empire was revived, after having been desolated and depopulated by the elements, is here again as great as before; and it shows that the writers who lived in the middle ages were little conversant with the primeval formation of states. It is also a speaking proof, that very little true history has been transmitted to posterity from those ancient times, and that the Chinese labor under the same difficulties, in this respect, as all other nations, the Hebrews excepted. How great soever the destruction of books may have been under Tsin che whang, ("the first emperor *Tsin*,") in 200 B. C., it certainly cannot be believed, that so many thousand copies, in the hands of so many millions of persons, as it is asserted, could all have perished. If we fix the foundation of the Chinese empire 2200 years B. C. we hope not to be far from the truth, though we have no certain historical data to guide us. The reason for fixing upon this period is, that this was a time when the posterity of the antediluvians began to spread abroad into the four quarters of the world. Family after family left the abodes of their ancestors, and passed away to inhabit the desolate places of the earth. But to account for so distant a migration as that from western Asia to the eastern extremes of this continent, is rather a difficult task. Yet we ought to remember that a higher than human hand guides the nations in their movements, and that the same Providence who called the immense hordes of barbarians from

the frontiers of China to Europe, in the fifth and sixth centuries, could also guide the steps of a few families in their eastward migration. For it is written, that God has made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

It is rather doubtful whether the time, during which the celebrated emperors Yaou, Shun, and Yu are said to have lived, from 2317 to 2197 B. C. is correctly stated in the Chinese annals. We would not hesitate to assign to them a period 300 or 400 years later; but as it is, we frankly confess, that we are unable to solve the difficulties which the present dates involve. On the other hand, neither the Chinese, nor those who implicitly adopt their chronology, can give satisfactory proof of their having lived at so early an age.

These emperors appear to have been actuated by the true patriarchal spirit; and the title of *patriarchs* would suit them better than the high sounding appellation of emperor. They are held up as patterns to all ages; and the present Chinese constitution of government exhibits a model of their concentrated skill. Every institution and important law is derived from their wisdom. By their management, as the Chinese histories and classics inform us, the empire reached the *ne plus ultra* of civilization,—the golden age of virtue and of primeval simplicity. We do not doubt, that these founders of an empire so lasting, possessed superior talents, and were guided by wisdom and the most sublime principles; otherwise they could never have become what they were; yet we fear also that the historian ascribes to them the origin of sciences and institutions, of which they never thought.—Yu was the founder of a long line of Emperors, who seem to have very early degenerated, and with them the whole dynasty of *Hea*. We are told that in the reign of Wang-hwae or Te-hwae, the eighth monarch of this dynasty, foreign ambassadors arrived by way of sea. From whence they came is by no means clear. Nor is it possible to believe, that at so early a period (2027 B. C.), navigation should have become so perfect, as to render distant voyages possible. Had this been the case, then those tribes on the southwest, which probably sent these "tribute bearers," could as well have made excursions to the western parts of Asia, where the seas are less boisterous, and flourishing states existed in remotest periods of antiquity. All this only adds to the proofs, that the chronology labors under great difficulties from placing the foundation of their empire at so early an age.

The dynasty of Hea was succeeded by that of Shang. The history of these times, with the chronology, we find in the *Shoo-king* and *Chun-tsew*, two of the books which are comprehended under the name of the five classics. The Chun-tsew is scarcely

any thing but a mere chronological list of occurrences; but the Shooking is written in a very sententious style, which renders the meaning rather obscure. These works were compiled by Confucius, and are therefore held in great veneration. A description of the ancient manners is found in the *She-king*, or book of odes. This was also compiled by Confucius, who collected them either from ancient records or from oral tradition. There is nothing superior in this work. From the many licentious expressions which occur in it, we should rather fear that even their antiquity was not exempt from depravity of manners. But the Chinese escape such a reproach by saying, that those exceptionable passages have been interpolated; and for the honor of the simplicity of the olden times, one would be tempted to give credit to this subterfuge. In the *Shooking* we discover, under a vast mass of trifles, some few traces of monotheism; yet even these few and faint rays are so obscured by the details of rites, institutions, and maxims, which directly sanction idolatry, that they are scarcely discernible among them. Yet after all, these are the most valuable records of ancient times; and it is only to be regretted that we must trust so much to commentators to discover their true sense. The words are so few, and so indefinite, as to serve any purpose of any interpreter.

The *Le-ke*, or the book of rites, which is nothing else than a code of ancient customs and forms, remodeled and enlarged by the ceremonious hand of Confucius, perplexes us greatly. Some of the maxims there laid down, are truly excellent; some of the rites prescribed are praise-worthy, and indispensably necessary for the establishment of a well-regulated society: but the greatest part is too punctilious, substituting mere ceremony for substance. We cannot imagine that the simplicity of antiquity demanded such ornaments. It is impossible to maintain truth and honesty under the burden of so many ceremonies, which substitute words for actions, mere professions for acts of benevolence. To impute this formality to the unceremonious Yaou, Shun, and their successors, is too far-fetched and improbable. We abstain from remarking on the Yih-king.

The Shang dynasty presents nothing extraordinary, the emperors only practicing what they learned of their predecessors. The feudal system seems to have been in full force at that time. Hence the many broils and party wars of the chiefs; which few emperors were able entirely to quell. Some of the emperors themselves seem to have been very worthless persons.

The court at that time appears to have been held in Shan-se. We think that the first foundation of the empire was laid on the banks of the Yang-tsze keang and the Hwang-ho; that from thence the people extended themselves abroad principally first in a northern direction; and that the present province of Shanse was chosen as the seat of government, because it enabled the emperor to oppose the barbarians from the north-

ern regions. The hardy Scythian tribes, as early as this time, appear to have made occasional visits to China; but the records on this subject are scanty. It seems sufficiently clear, that China, even under the Shang dynasty, though small in extent compared with later times, was already very populous. For this rapid increase we can account only by their longevity, and by the custom of early marriage which still continues. Neither do we read of exterminating wars which could desolate the country. Thus the prolific Chinese could progressively increase in numbers, and extend in territory.

Chow, the last emperor of this dynasty, is held up as a monster of wickedness; but he received the wages of his iniquity, and with him the Shang dynasty became extinct, 1123, B. C.

The first emperor of the *Chow* dynasty, which now obtained the throne, appears to have been a very excellent man. His name was Woo-wang, the 'martial king.' The capital was now transferred to Se-ngan in Shen-se province. If all the wise maxims ascribed to him in the Shooking were really uttered and practiced by him, he was surely one of the wisest monarchs that ever lived. Indeed we are rather astonished to find such models of perfection on earth. However, he committed a great fault, in dividing some parts of the empire amongst the descendants of the former illustrious families which had occupied the throne.—Light seems gradually to have dawned on China, and we find now no difficulty in asserting, that the authentic history begins with the Chow dyansty. The Chun-tsew, already mentioned as one of the early records, details the history of a part of this period, including a space of 242 years. The feudal system must have been carried to a very great height, for there were at that time about 125 different states in China. We may easily believe that these gave rise to numberless feuds.

At the beginning of the seventh century, arose a man in China, who has been the object of admiration during all the subsequent ages. *Kung-foo-tsze*, called by foreigners Confucius, was a native of the state of Loo, which now forms a part of the province of Shan-tung. He was not indeed the author of a great religious and political revolution among his countrymen, but he was a reformer and improver of what already existed. His was designed to be entirely practical philosophy; sound politics were the theme of discussion, and to render a people happy by strict subordination and by the due observance of fixed rites, his constant topic. He was surely a great man, and could his theory be reduced to practice, strife, rebellion, and war would cease. His high opinion of the power of virtue over the human heart, and his eulogiums on the excellency of human nature, shew that he was little conversant with the world, and with the human heart. At the same time he tells his disciples, that virtue runs with the speed of the postman, he informs them, that he has never found one man who truly

loves virtue. He asserts that it is as easy to transfuse virtuous principles into all mankind, as to "turn the finger in the palm of the hand;" nevertheless he confesses, that he had only one disciple, (and he died at an early age,) who profited by his lessons, and became virtuous by his instructions. Yet these glaring contradictions, which are only a few specimens of his inconsistency, ought not to throw him out of our estimation. He was a man, and acted like a man; he was a teacher, but had his faults. He surely did much for China. Writing by means of a sort of hieroglyphics was in use before his time; though there were records written or carved on bamboo, there were no books extant. He may be called the first Chinese author. It is deeply to be regretted, that he insisted so much upon the observance of mere forms, and above all, that he forgot the Divine Being as the author of all virtue, the ruler of the universe, and the only proper object of adoration. His references to the Omnipotent are few and obscure; he inculcates polytheism, and never dwells upon the immortality of the soul. We might excuse him for his ignorance if he knew nothing better; but we must acknowledge that his whole mind was so engrossed with the things of this world, that his views never reached beyond the grave. To spend years in mourning for parents and ancestors, to venerate and pay adoration to the tablets erected to their memory, and to rest satisfied with this, without any inquiry whether the soul has existence after death or not, is the drift of his instructions. It would however be unjust to accuse him of atheism, for never has there been, and never can there be, an atheistical lawgiver. Confucius in his own formal way, reveres the powers above him, but what they were he never gave himself the trouble to inquire; he was anxious to enter the courts of princes, to make people virtuous, and to establish a good government. In this he succeeded but partially, and in some points he was entirely foiled. Yet his system, if impartially viewed, possesses an intrinsic value, and has stood the test of ages. Down to this moment, his doctrines are professedly adopted, and he himself is *really deified.*

Of quite a different character was his contemporary, Laou-keun, or *Laou-tsze*, the founder of a new religious sect. He seems to have been a man of that mystic cast of mind, which plunges into dark speculation, and acknowledges as truth the greatest absurdities—the mere productions of a heated brain. He strove for earthly immortality, but died like every other mortal; his followers engaged in the same pursuit, but they also went the way of all flesh.—This seems to have been a very philosophic age of the world, for in Greece also lawgivers and wise men lived at the same time.

This dynasty kept the throne a great length of time. Civilization made rapid progress in China, whilst the western world had only emerged from thick darkness and barbarism.

Mang-tsze (Mencius), who lived about two centuries later than Confucius, trod in the footsteps of his great pattern, and became a second reformer to his nation. He appears to have possessed a more independent spirit, and his sayings are often more apposite than those of his master. His works, as well as those of Confucius, constitute a part of the writings commonly called the four books.

The independent states which had gradually assumed exorbitant powers, at this time desolated China with civil wars. In vain did the emperors strive to maintain their ascendency; they were repeatedly beaten, and their power dwindled away to a mere shadow. Like the German emperors of the middle ages, their title was high-sounding, but their power was despicable. Amongst all the tributary states, the kingdom of Tsin finally wrought the ruin of the imperial family. The latter monarchs of this family were men of ordinary talents, incapable of curbing and keeping in subjection so many haughty princes. This dynasty which had sat on the throne about 867 years, a period unparalleled in history, and which had produced many excellent emperors, now lost its glory amidst the contending parties; and the last emperor abdicated in favor of the prince of Tsin. Being the ruler of a very flourishing state, and having ample resources, this prince fought successfully against the other six states into which China was then divided. These states were finally subdued by the ruler of Tsin, who having established the dynasty of that name, assumed the title of Che-hwang-te, 'the first Emperor.' He divided the empire into thirty-six provinces, and is said to have raised that stupendous fabric, the great wall, about 214 B. C. But in Chinese history, the name of this emperor is marked with indelible infamy, as the destroyer of Chinese literature. This charge requires some qualification; yet even to the present time those irreparable losses are deeply regretted; and the Chinese lament that catastrophe, as much as Europeans do the destruction of the Alexandrian library.

This dynasty was only of short duration. Three emperors maintained a precarious reign, during sixteen years, when after a short contest, *Lew-pang*, a mere robber, seated himself on the throne, 202 B. C. and became the founder of the celebrated Han dynasty. This age is remarkable for the numerous literati and good authors, who have immortalized their names by their writings. Even to this day the Chinese like to designate themselves by the name of Han jin, "men of Han." The empire was considerably enlarged by the addition of Kwangtung and Kwangse on the south, and of several Tartar tribes on the north. When the Chinese first came in contact with foreigners, they maintained intercourse with them without that narrowness of views which now characterizes their policy. This whole period was remarkable for the wars which desolated the empire. The *San kwo*, a historical novel, of very doubtful authority,

was written nearly contemporaneously with the events of this period. It exhibits a frightful picture of the cruelties which were committed during a series of most bloody contests. This was the age of heroism, and the only one which China can boast. Yet the great talents, which were called forth by dire necessity, proved the bane of the country; there were few who shone as heroes, and showed humanity to the vanquished.

In the reign of the emperor *Haou-ping-te*, our Saviour was born; but the Chinese were then ignorant, as they are at this day, of that great event, which stands in so intimate a relation to the salvation of all nations.—The religion of Budha very soon entered the empire, and spread its baneful influence over all China. The emperor *Ming-te* is said to have been admonished in a dream, that the "holy one" was to be found in the West. This so interested him, that he sent a deputation to India, which brought some priests of Budha from Ceylon. After that event (about 70 A. D.) Budhism spread rapidly throughout the country.

How mysterious are the ways of Providence! China strove to open a friendly intercourse with foreigners; and the first gift which she received from them was a baneful one. How could they then view any foreign country favorably? How could they think that any nation besides themselves was truly enlightened, when even the countrymen of the "holy one" were degraded by such superstition? During this dynasty, China received her final formation as a literary nation; and thenceforth to the present era, she has made little or no improvement.

The How Han dynasty which succeeded this, had only temporary possession of the throne. During the latter part of it, the Huns became formidable to China, and very soon carried desolation over all Europe; this subject requires our particular attention; but we wish first to speak of the middle ages.

[Note. The *How Han* dynasty has sometimes been classed as one of the minor states which succeeded the celebrated *Han* dynasty.—As our Correspondent in his present "Remarks on the history of China," *(which will be continued in our next number,)* does not purpose to go into a minute examination of the chronology, we hope it may be in our power ere long to give that subject a more full investigation.]

THE BUGIS LANGUAGE.

1. *A Code of Bugis maritime laws, with a translation and vocabulary, giving the pronunciation and meaning of each word.* Singapore, 1832.—12mo. pp. 28.
2. *Vocabulary of the English, Bugis, and Malay languages, containing about* 2000 *words.* Singapore, 1833. 8vo. pp. 64.

Many are the languages and dialects, more or less differing from each other, which are spoken throughout the numerous islands of the Indian archipelago. Their written alphabets

differ also, not only in the number and form of their letters, but likewise in their derivation.—Of these languages, according to the author of the two little works before us, the chief are the Malayan and Bugis:—to these we may add the Javanese, which language is spoken over a considerable extent of territory, towards the south-western limit of the archipelago. These three are in fact, the mother-languages, of which the majority of the others are but dialects, differing in purity of style, and idiom, according to their proximity or otherwise, to the principal nations by which the several languages are spoken.

Malay has been so long and extensively known, and so much has been published concerning it, that it would be needless for us to advert to it, further than to mention the peculiar circumstance of its alphabet being purely Arabic,—the gift of its Mohammedan conquerors,—while the alphabets of all the surrounding nations (though they also profess the Mohammedan religion), approach more or less nearly to the Sanskrit.—Having adverted to this peculiarity we pass on to consider the Bugis language, which, with the Javanese, has hitherto been very much disregarded. These, as well as the other languages of the Indian archipelago, have been noticed, indeed, by Mr. Crawfurd, in his history of those places, in which he also gives specimens of the written characters of each. But it is only within a few years past, that works of practical utility, introductory to a knowledge of these languages, have appeared. In 1828, the Rev. G. Bruckner, of the Baptist mission at Samarang, had a fount of Javanese types cast at Serampore, with which he has printed the New Testament, several christian tracts, and a grammar of that language. Of these works we hope that we shall be able to give our readers some account, in a future number. At a later period, the Rev. C. H. Thomsen, of the London missionary society, at Singapore, went also to Serampore, to superintend, among other things, the punching of moulds for a fount of Bugis types; with which he has since printed some religious tracts, besides the two little works whose titles we have placed at the head of this article.*

The Bugis is the principal language spoken on the island of Celebes (which the natives call Wugi), and on the opposite coast of Borneo, which is for the most part inhabited by emigrants from the island of Wugi or Celebes. "The languages and literature of Celebes," we are told by Crawfurd, "though in many features of resemblance partaking of the character of those of the more western countries, differ very essentially from them. The alphabet, in the first place, takes a new character; the letters of which it consists taking a new form, as

* We hear that Mr. Thomsen possessed a fount of Bugis types, previous to this period; but they were very defective, and were not therefore employed. The types now used are cast at Singapore, from the moulds which were made at Serampore.

little like that of the Javancse as that is to the Arabic or Roman. The alphabets of Celebes consist of eighteen consonants and five vowels,—to which are added sometimes four supplemental consonants, being merely four of the first eighteen aspirated,—and an additional vowel. It is singular that the peculiar and technical classification of the Sanskrit alphabet should have been adopted in the alphabet of Celebes, though neglected in that of Java."—*Crawfurd's history of the Indian archipelago*, Vol. II, p. 60.

This account of the alphabet, as given by Mr. Crawfurd agrees very nearly with what is now laid before us in these introductory works of Mr. Thomsen, from which we extract the following list of the letters, with their respective forms, namcs, and powers.

THE BUGIS ALPHABET.

FORMS	NAMES	POWERS.
ᨀ	ka	like k.
ᨁ	ga	,, g, in go.
ᨂ	nga	a nasal, like ng.
ᨃ	n'kak	like k, [aspirated].
ᨄ	pa	,, p.
ᨅ	ba	,, b.
ᨆ	ma	,, m.
ᨇ	m'pak	,, p, [aspirated].
ᨈ	ta,	,, t.
ᨉ	da,	,, d.
ᨊ	na,	,, n.
ᨋ	n'rak	,, r, [aspirated].
ᨌ	cha	,, ch, as in church.
ᨍ	ja	soft, between j and y.
ᨎ	nia	as in maniac.
ᨏ	n'chak	like ch, [aspirated].
ᨐ	a	,, a, in father.
ᨑ	ra	,, r.
ᨒ	la	,, l.
ᨓ	wa	,, w, *English.*
ᨔ	sa	,, s.
ᨕ	ha	,, h.
ᨖ	iya	a compound of i, and a.

Each consonant, or letter of the alphabet, has an inherent vowel, corresponding to *a*, in father, and forms a distinct syllable, either with its inherent or with a moveable vowel.

"The moveable vowels are as follows:

ᨗ e, before the letter, like e, in pen.
ᨘ i, above „ „ ′ like i, in tin.
ᨙ o, after „ „ like o, in so.
ᨚ u, under „ „ like u, in under.
ᨛ öng, at the top of the letter, like the German ö in Königsberg: and it is ö, ön, or öng according to its place in the word, or according to the letter which follows it.—The Bugis has two marks of punctuation; ᨞ stands at the end of a complete sentence, and ᨟ stands at the end of a subject.

"They have adopted the European numerals for all purposes of notation."

The resemblance which exists between the powers of these letters, and of those of the Sanskrit alphabet, is very apparent. But the aspirates being seldom used in Bugis, they are thrown out of the usual order of the Sanskrit, and placed at the end of each series, under the name of supplemental letters. This will easily be rendered plain to those of our readers who are unacquainted with the rudiments of Sanskrit, by the following comparison of the first series of each alphabet.

Sanskrit.—	ka,	kha,	gá,	gha,	nga.
Bugis.—	ka,		ga,	nga,	n'kak.

Here, in the Bugis, the supplemental letter, *n'kak*, is an aspirate, the *n* being slightly sounded, and the *k* being uttered with a strong emission of the breath.

The following remarks, respecting the languages of the island of Celebes, are from Crawfurd's history of the Indian archipelago.

"Besides the dialects of some abject savages, and of some tribes more improved, two great languages prevail in Celebes, the languages of the Bugis and Macassars, as they are denominated by the people of the western portion of the archipelago, and from them by us;—or Wugi and Mangkasara, as they call themselves. The Bugis is the language of the more powerful and numerous nation, and is the most cultivated and copious. The Macassar is more simple in structure, abounds less in synonymes, and its literature is more scanty. Both partake of the common simplicity in structure of all the languages of the archipelago, and are distinguished above all, even the Malay, for a soft and vocalic pronunciation Except the soft nasal *ng*, no word or syllable in either language ever ends in a consonant, and no consonant ever

coalesces with another. The organs of the people seem hardly capable of pronouncing a consonant so situated, so that even foreign words, when used, or adopted in the language, must undergo the change implied in this principle of orthoepy....The Bugis are said to be possessed of a recondite and ancient language, parallel to the Kawi of Java, and the Pali of the Budhist nations; but the knowledge of it is confined to a very few, and I have no specimens."—Vol. II. pp. 60, 61.

We very much regret our inability to offer more extended remarks on this subject; but we hope this short notice of the language will help to excite some interest and enquiry respecting it among European residents in Malayan and other countries of the Indian archipelago. It is not our present object to enter into any detailed account of the Bugis, as a people; but we may be allowed to refer to the extent and importance of their trade with the various countries of the Indian archipelago, and the very great desirableness that it should not be shackled by the restrictions of any foreign power. The extent of their former trade may be inferred from the major part of the "Code of maritime laws" before us, of which most of the sections consist entirely of details of the fixed rates of passage-money from one place to another, throughout the Malayan and Javanese coasts and islands. Much of this trade is still carried on, and were it perfectly unshackled, it might be conducted to a far greater extent.

The following abstract of the "code of maritime laws" will perhaps be deemed interesting.

"The five first sections, on freight and passage money, explain a mode of trade existing to the present day, in the east. A person having goods, either natural produce or manufactured, puts his articles on board a *prahu*,† going to any place where he expects to find a market: these goods pay freight per centage, as laid down by the law; the man's passage money is included in that charge, and during the voyage he takes part in rowing or sailing the prahu, &c.

"The sixth section treats on the freight of money, which is either *pice* or gold dust. If the amount is one hundred and ten *Reals*, or below that, it pays no freight; but when above that sum, it pays one half the charge per cent. on goods to the same place.

"The seventh, eighth, ninth, and tenth sections treat on a mode of shares, in trade and shipping, perhaps peculiar to these parts.—The Juromudi and Jurobatu have the principal management in navigating the prahu;—the former has charge of the hinder part of the prahu, and of seeing the water bailed out, which is done with a bucket and pully;—the latter has charge of the rigging and fore part of the prahu, under the Juromudi.

"The eleventh, twelfth, and thirteenth sections, regulating the amount of passage money, have, no doubt, been framed principally, if not exclusively, in consideration of the practice of carrying slaves to distant parts, for sale.—since women are included, who otherwise never travel by water.

"The fourteenth and last section lays down the principle of a court of native admiralty-law, but the latter part is vague as well as arbitrary." *See Code of Bugis maritime laws, Introduction, pp. i, ii, iii.*

† Or *Proe*. Small native trading vessels are generally so called by the Malays.

The great simplicity of Bugis letters, gives an air of peculiar neatness to the printing;—at first sight it might easily be mistaken for short hand writing. We are glad to find that Mr. Thomsen intends to continue his researches in this language.—We heartily wish him success.

CORN LAWS.—"He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." Prov. xi, 26.

On the 20th and 22nd ult. the authorities of Canton issued two proclamations concerning grain, the first referring to natives hoarding up corn, and the other intended to encourage foreigners to import rice. The latter was issued jointly by the Governor, Lieut-governor, and Hoppo,—who "*apprehend*" that the custom-house servants and others "extort fees beyond what the law allows." The total amount of duties sanctioned by the emperor is, they say, only 620 and odd taels; all fees beyond this "fixed rate" are strictly interdicted; and if, hereafter, the custom-house people "dare to offend, *on its being discovered*, their crimes shall be punished."—The other proclamation, which was issued by the Governor, and Lieut-governor, is curious; we give it entire.

Paddy and rice, say they, are in daily use and absolutely necessary among the people. It is requisite that they be in a continual flow, as water from a spring, and be sold without interruption to afford supplies. Hence to preserve grain in order to supply the consumption, is not by law interdicted, but to hoard up grain in order to get an extraordinary price, is punished as a crime. This arises from a sincere desire to pay great attention to food for the people, and to interdict *nefarious* merchants. Of rice, wheat, or any other grain, no shop is permitted to have of each sort more than 160 *shih*. To hoard up more than this quantity for the purpose of raising the price, is punishable the same as the crime called "*opposition to government* orders." If there be a constant flow kept up by selling, as much or as little may be possesed as the merchant pleases. The intention of the law herein, if carefully investigated, is that if the people be but accommodated, so may the merchant.

We the Governor and Lieut-gov. have by inquiry ascertained, that at *Fuh-shan*, in *Nan-hae* district, (and several other places throughout the province,) there have heretofore been large companies of forestallers; who make general arrangements with the retailers to enable them to hoard up grain. Every autumn about the time of harvest, if the price of paddy be one tael, the capitalist gives to the corn-dealer two mace as earnest money; and for the other eight mace he gives a bond bearing interest at one per cent. per month. The accounts are to be

made up in six months. If the profits are large they all revert to the capitalist, and the corn-dealer gets only the interest.

If the transaction turns out a losing one, the corn-dealer pays interest on the money advanced. When the rice is sold, bonds are given, the corn-dealer preserves his principal, and the rich capitalist gets a daily interest to afford the means of purchasing more rice.

The method of secreting the corn, is to make inside a large granary with a high wall before it, and outside a small one containing a thousand *shih*, or a few hundred, as it may happen, to shew to the examiners when they come. When official examiners who are well acquainted with their illegal proceedings come, the corn-dealers give a bribe secretly, and both parties mutually protect each other. These are some of the base illegalities by which forestallers of grain raise the price to an extravagant height.

We, the Governor and Lieut-governor, found out these proceedings at an early period; and the reason why we have not sent officers to seize the several hoards, was the consideration that the country-people engaged in these transactions had no other motive than to get gain, and that it has been the common practice for a long time past. And if they will but let the stream flow by selling out continually to supply the poor with food, government will not inquire deeply into the affair. But if the said forestallers will not act thus, but as they have generally done heretofore, when the grain is yet on the ground, while the green blade has not yet become the yellow ear, they shut up the doors of their hoards, and plot to obtain an exhorbitant price to satisfy their covetous hearts, without the least regard to the detriment done to the people in reference to their food, studying only cruel covetousness,—it will be difficult to excuse them. Now is the time between the green blade and the yellow ear, and we should by rights send officers to examine strictly, but in clemency we first issue this admonitory edict, and expressly give instructions to all shopmen and corn-dealers.

Be it therefore known unto all you shopmen and traders, that although your hoarding up grain, is only for the purpose of getting an interest on your capital, still the high price distresses many poor people;—who knows the number! By one man's anxiety to get exhorbitant profits, thousands and tens of thousands are in bitterness for want of food. The rich man who harbors such a spirit, may rest assured that Heaven will not allow him to enjoy his solitary happiness. If he could give his mind to benefit the age, although he sholud make but small profits; he would cause food to flow, and Heaven will certainly in secret help the felicitous man. By daily and monthly accumulations he would certainly acquire original gains. Since he would enjoy a good name; and avoid committing crimes—why be afraid to act thus?

If the grain-hoarder will but listen to our exhortations given with a mother's tenderness, and sell his corn, it will be an act of beneficence, just the same as if he had done it for goodness sake. His past misconduct in hoarding it will not at all be inquired into. But if he disobeys, and still shuts up his hoard, he despises the law for the sake of gain, and we will secretly send officers who will descend on his hoard like a falling star, confiscate it to government, sell it to the people, and severely punish him as he deserves. Profits you will have none; and punishment will overtake you. Meditate and judge! Which will be gain and which will be loss. Hasten to change your scheme! Do not involve yourselves in sorrow. Let every one do what is right and tremblingly obey. Oppose not. A special proclamation.

THE PRESS.—We hear with astonishment and regret that the *Albion Press*, at Macao, from which were issued the Anglo-chinese Calendar for the current year, also a sermon, and four numbers of a religious news-paper called "the Evangelist and Miscellanea Sinica," *has been interdicted* by civil authority from publishing any more works. The Albion Press is one of the *five* presses which were mentioned in our last number, and is the property we believe of Mr. J. R. Morrison. Two reasons, we hear, are assigned for interdicting this press; first, that the above-named publications contained doctrines contrary to the Roman Catholic church; and second, that the printing press is prohibited in all the Portuguese territories, unless possessing the sanction of the King of Portugal. The validity and the justice of these reasons will be canvassed by a candid and enlightened community in Europe, as well as throughout India and the East. This thing has not been done in a corner. The action is recorded on high; and at that tribunal the parties who have instigated and carried this measure into execution, must stand and be judged.

We are the more surprised at such an exercise of authority, because the publications in question make no mention of the Catholic church and are printed in the English language; and because it has been proved in the most satisfactory manner that Macao is not the territory of the king of Portugal, that it belongs to China, and that the Dutch, Spanish, English, and Americans live there by *right* derived from the Chinese.—At the present day, in every quarter of the globe, except here and there a narrow district, the liberty of the press is enjoyed. In England and in America, the catholic church is allowed, as she ought to be, to publish whatever she pleases. In the British settlement nearest to us, "an apostolic missionary, canon of chartres, professor of theology, and parish minister of Singapore," recently published to the world that, *the sovereign pontiff, bishop of Rome, successor of the apostle St. Peter, and visible chief of the church of Jesus Christ on earth, is the* ONLY *legit-*

imate and supreme judge of all questions which regard faith, GOOD MANNERS, *discipline*, &c. These doctrines were put forth in a protestant paper, and in the face of a protestant government. And Mr. Courvezy and his brethren are at *full liberty* to re-echo such sentiments as often as they choose. And now we beg to ask, whether those who avow the christian principle of doing to others what they would have others do to them, are not bound in justice to reciprocate the same full liberty?—"With what measure you mete, it shall be measured to you again."

A MONTHLY PERIODICAL *in the Chinese language* will, we rejoice to know, soon be before the public. The work is being executed in a very neat, and elegant style—far superior to that of the Peking Gazette. From a perusal of the leading articles which are to form the first six numbers, we think the work well designed to interest, gratify, and benefit those for whose sake it is to be published. It is indeed an "*excellent way*" of showing to the Chinese that foreigners are not their enemies, nor inferior to themselves in "arts, sciences, and principles." We give the work our unqualified approbation, and hearty support.—The *prospectus* will be found on the cover of this number.

RELIGIOUS INTELLIGENCE.

THE MALAYS, according to Sir Thomas Stamford Raffles, built a city and established themselves on the peninsula of Malacca, as early as the thirteenth century. After subduing Sumatra, where they seem to have dwelt previously to settling in Malacca, they became the masters of the Sunda isles, the Philippines, the Moluccas, and some other groups. At that time they acted a splendid part in the east; they planted colonies, and carried on an extensive commerce. Great numbers of ships from China, Cochinchina, and Siam, filled the harbors of Malacca.—They are now divided into distinct tribes without any general head. The great body of the nation are slaves; their masters are the nobility, who are independent, and sell their services to him who pays them best.

The Malays are strong, nervous, and of a dark brown color; their hair is long, black and shining; the nose large and flat, their eyes brilliant and full of fire. In general, they profess the Mohammedan religion, are fond of navigation, war, plunder, change of place, and of all daring enterprises. They pay more regard to their absurd laws of honor, than to justice or humanity. They are always armed, and are perpetually at war among themselves, or engaged in plundering their neighbors.

Such are the high-spirited, jealous, and revengeful tribes, who by the power of divine truth are to be made gentle, kind-hearted, and forgiving. This good work of reformation is now begun, and in due time, thankless and hopeless though it may be at present,— it will surely be accomplished.—

The following brief account of the *Malay department of the mission at Malacca*, is from the Rev. Mr. Tomlin, and forms a part of the paper, which was published in our last number, concerning the Chinese schools at that place.

In prosecuting our labors among the *Malays*, says Mr. T., there are many difficulties to be encountered peculiar to the followers of the false

prophet. In conversation on religious topics they are generaly reserved and suspicious; in their attachment to their own creed, bigoted and inexorable; and to read the Koran in a language perfectly unintelligible to themselves, is an attainment to which they attach no inconsidcrable merit. The grand objection which they raise to the christian religion is the fundamental doctrine of the Saviour's divinity, which they regard in no other light than blasphemy. They would admit that he was a prophet sent from God to make known his will, and to reform mankind, and that in proof of his divine mission he was enabled to work miracles; but to designate him by the appellation "Anak Allah" (the son of God) is a doctrine which they oppose most strenuously, and hesitate not to charge those who maintain it, with polytheism.

It is however gratifying to see, notwithstanding the tenacity with which the Malays adhere to their own system of delusion, that their prejudices against the christian religion are partially giving way, and the Sacred Scriptures, which at a former period were either absolutely rejected or received with a degrec of suspicion, are now in many instances perused with apparent gratification.

A class of young men consisting chiefly of the teachers of schools, has been formed; they meet three evenings in the week, for the purpose of learning (at their own request) the English language, and also of perusing the Sacred Scriptures in the Malayan tongue. The plan adopted at this *Bible class* is to proceed regularly through the New Testament, limiting our reading to one chapter only each evening, and making remarks on certain passages which may require elucidation. The good effects of this method of instruction have already appeared, not only in the increase of knowledge which the teachers themselves acquire of divine truth, but also in the decided preference which they give the Sacred Scriptures to any other as school lessons. In illustration of this fact one instance, among many, may be adduced.

The father of one of the teachers, finding that his son had introduced the *Injil* (N. T.) into his school, became much incensed against him, and ordered him to quit his house and company. The teacher requested the missionary to interfere in his behalf, and to ascertain from the father what were his real intentions. The latter in compliance with the wishes of the missionary called at his residence, on which occasion he objected most strenuously to the introduction of the Scriptures into the schools, alledging as a reason that their religion was one, and ours another. The conversation ended in a proposal on his part, that either the Sacred Scriptures should be excluded or the school closed. The teacher was made acquainted with his father's sentiments, which instead of intimidating him, tended rather to confirm him in his decision of retaining the Scriptures at all hazards. No resistance has since been offered, and they are still retained as school lessons.

The number of Malay schools is *six*. The aggregate number of children, consisting of boys and girls, is about 200, of which 180 regularly attend. In their lessons the children are examined once a week, by which means, their progress is more easily ascertained, and any negligence on the part of the school masters soon detected. The girls are under the superintendence of Mrs. T., many of whom are able to read tolerably well, and with a degree of fluency. In addition to the weekly examinations, the schools are visited daily by a superintendant who calls over the names of the scholars, and marks the absentees. A short catechism in the Malay has been prepared which it is intended shortly to introduce into the schools.

Our labors among the adult population have hitherto been confined to occasional conversation with individuals, and the distribution of the Scriptures and tracts. The natives of the town of Malacca have been supplied from time to time with christian books, which were in most cases received with apparent gratitude. In many instances individuals have of their own accord applied at the missionary's residence for copies of the Scriptures. Amongst these applicants was the Nakodah of a native prow, trading between Malacca and the opposite coast of Sumatra. He had on a former occasion, he said, obtained several copies of the Scriptures, as well as tracts, which he con-

veyed to Siak in his prow, and distributed some of them among his friends. The circumstance soon became known to others of the natives, who by their urgent requests succeeded to exhaust his stock, not leaving him a single copy for himself. We readily furnished him with a fresh supply, for which he appeared grateful and with apparent sincerity invoked upon us the blessing of the Almighty.

Another instance worthy of record, may be here mentioned. A respectable Malay Nakodah has been in the habit of calling on us for medicine, and readily enters into conversation about our religion. One morning he entered our room, and with a mild and serious countenance requested to sit down and talk a while with us, hoping we would not take it amiss if he put several questions about our religion. We shall notice a few of the important enquiries he made during this visit.

"Does not the Koran," said he, "agree with your Scriptures, and complete them?" The Koran, I replied, differs widely from our sacred books, and contains many foolish things mixed up with a little truth, evidently proving it cannot be the word of God. "But," he inquired, "is not Mohammed spoken of in your Scriptures? was he not the son of Abraham, and the last of all the prophets? And Jesus Christ, did he not complete what was left short, and so was greater than all that preceded him?" Mohammed, said I, is not once mentioned in our Scriptures. The Arabians and Jews were always two distinct nations, though both descended from Abraham. The latter were the chosen people of God and the descendants of Isaac, from whom Moses and all the prophets came; but the Arabians were a rejected nation, the descendants of Ishmael, the son of an Egyptian bond woman, who was disinherited and sent out into the wilderness. And out of this nation not even one prophet had risen before the time of Mohammed, as the Mohammedans themselves allow. From His chosen people, the Jews, God raised up His son to be the Saviour of them and of all the nations.

"How is he," said the Nakodah, "who was the son of Mary, the son of God? How do you know He takes away our sins?" The son of God, I replied again, in order to redeem men, took upon him our nature, being miraculously begotten by the power of the Holy Spirit. If we examine our lives and hearts, we shall find we are all great sinners in the sight of God, grievous transgressors of His holy laws, and therefore deserving of eternal punishment. This I feel to be the state of my own heart, and therefore I flee to Jesus, who has suffered and died for my sins upon the cross, and I find pardon and peace in believing, which I never felt before, and am assured of His mercy and love to me.—Nakodah, do you not find your own heart to be sinful and wicked, and that you cannot be justified in the presence of a holy and righteous God? The Nakodah here groaned and acknowledged that he felt himself a sinner, and seemed to rejoice in the tender compassion and love of the Saviour to sinners.

Siam.—The Rev. J. T. Jones reached Bankok on the 25th of March. He is now the only protestant missionary in Siam.—Mr. Abeel, in very ill health, sailed from Singapore for England on the 26th May, in the British barque *Cambridge*. If his health is restored, he expects, after visiting America, to return again to the east

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Formosa.—The facts—and even the reports which have come to our ears, on this subject, during the month, are very few. The rebellion is said still to continue with unabated violence. The respective colonists from the provinces of Canton and Fuhkeen, have taken up arms against each other, the former having for the sake of revenge, enlisted under the government. This is the amount of our present information.

There is a statement in one of the Peking Gazettes, of a body of troops, marching through the province of Honan to Fuhkeen, having *kidnapped* 17 young children, from two of the villages through which they pass-

ed. The emperor orders strict investigation to be made, for the preservation of military discipline.

Cochinchina.—In February last, while Admiral Le was cruising off Hainan, he was overtaken by a storm, his fleet scattered, and the vessels obliged to take shelter in various ports of that island. Some vessels were lost; and it is now found that one of those supposed to be lost, was driven on the coast of Cochinchina,—to what port does not appear. This vessel contained two commissioned officers and seventy men. The king of Cochinchina, as soon as he ascertained who they were, supplied them with food, and money; giving five taels to each officer, and two dollars each to the men. They have lately returned, with a Cochinchinese escort; which the Governor has quartered on the priests of the temple Hae-chwang-sze, on the Honan side of the River, until he has prepared an official reply to his Cochinchinese Majesty.

Literary graduates.—One of the sons of the senior Hong merchant Howqua, and one of Tingqua's, have been promoted to the literary rank of *Kewjin*, with permission to pass trials for the higher degree of Tsinsze, at the immediately ensuing examinations. In this trial they have both failed. The cause of their promotion was their having paid largely to the expenses of the Lecn-chow rebellion.—We have heard a Chinese compare the honorary gift of a peacock's feather, so often conferred by his imperial Majesty, to a broom, —made, he said, to sweep the iron money chest. We fear this may be said of most of the honorary gifts and titles in China.

Peking Gazettes. In these are as usual many references to the emperor's intended movements, such as reviewing troops, visiting temples, &c., also, court orders, and appointment of officers. Among the former, is an order to change the winter for the summer dress; and among the latter, the appointment of three princes and nine great ministers, to attend the plough, at the annual ceremony of *ploughing the imperial field*, "in the temple of the earth."

A Chinese Mohammedan has recently returned to Canton from a pilgrimage to Mecca. He is a native of Teen-tsin, in the province of Chihle,—a poor and ignorant man. About three years ago he came down to Canton and obtained a passage in a country ship to Bombay, whence he found his way to the tomb of the Prophet. In the same way he has now effected his return, bringing with him a large store of Arabic books. Though altogether unable to make himself understood either by his fellow-countrymen on board the ship, or by the Mohammedan Lascars, he was on account of his pilgrimage treated with respect and attention by the latter. At Canton he joins the society of his religious associates, from whom the sanctity of his character will ensure to him support and the means (which he does not possess) of returning to his native province. We have been informed—with what degree of truth we are unable to say, that a considerable number of pilgrims repair annually to Mecca; but this is the only instance, of late years, of such a pilgrimage being made by sea, among men who profess different religions, and speak totally different languages.

Postscript.—We learn from various sources, that in several of the provinces of this empire many of the people are suffering extremely on account of the *scarcity of provisions*. Government officers are required in times of scarcity to provide for the poor; but it not unfrequently happens that they fail to do so; and in such cases poor people—men, women, and children—in companies of two or three hundred sometimes leave their homes and wander through the country seeking for provisions. Such a company, recently passed through Canton.

We learn by the Singapore Chronicle of May 9th, that the king of Cochinchina is waging a hot *persecution* against the Catholic missionaries and native christians throughout his kingdom. One of the French missionaries has fled to Siam and obtained permission to repair to Bankok.